



How to be patient

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In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
and have not been comprehensively checked
by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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Glossary



جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him



رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him



رحمه الله | Rahimahullah
May Allah have mercy upon him

The Meaning of Sabr

Chapter One

“

In the Arabic language,

AL SABR MEANS

AL HABS WHICH IS

TO IMPRISON ONESELF

”

صَبْر

1 Allāh ﷻ said:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

“And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure.”

Ṣurah Al-Kahf: 28

Wasbir Nafsaka means **Ihbis Nafsaka Ma’hum** meaning restrain yourself/ imprison yourself/have that self-control O’ Muhammad to be with them.

It is important to know the meaning in the Arabic language. This is because the meaning in the Sharī’ah has either an addition or subtraction from the original meaning.

2 Allāh ﷻ informed us about what Banī Isrā’īl said:

﴿لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ﴾

“We cannot endure the same meal.”

Ṣurah Al-Baqarah: 61

Here it means that we do not have the ability to imprison/control/restrain ourselves upon one meal.

The Arabs say:

"قتل فلان صبرا"

“He was imprisoned so he can be killed until he was killed”

The opposite of al-Sabr is al-Jaza’ which is when an individual is unable to restrain themselves.

"تَصَبَّر"

This is a type of patience which is burdensome for one to come with.

The technical definition is to imprison the Nafs from that which it loves and to restrain it from that which it desires. Also, it can mean to imprison the Nafs to do that which Allāh has willed or to imprison it from that which Allāh has prohibited.

This is why the one who is patient upon calamities is called “Sābir” because they restrained themselves from al-Jaza’.

The month of Ramadan is referred to as the month of Sabr because the believers restrain their Nafs from food, drink and desires.

The Levels of Patience

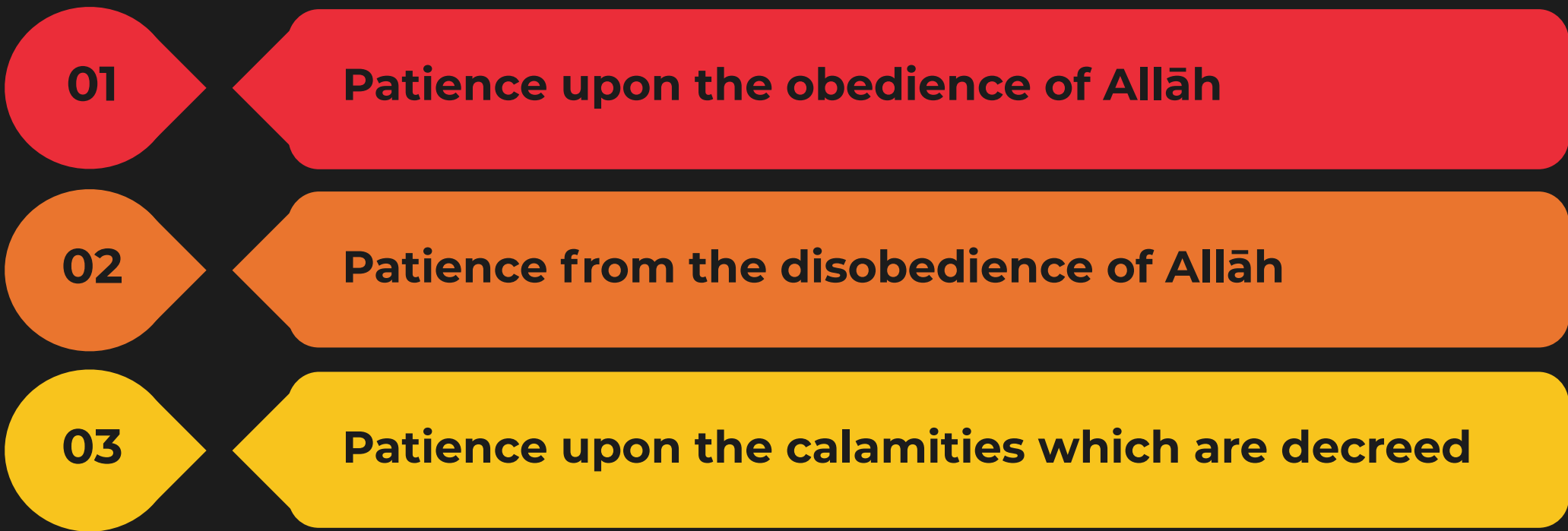
Chapter Two

Patience is not one level, rather patience is of varying levels; some better than others. For example, patience upon the obedience of Allāh is a greater station than to be patient from sins although both of them are types of patience. Patience upon the obedience of Allāh and patience from sins.

Patience upon the obedience of Allāh is greater because the scholars say that doing obligatory actions is a higher level to Allāh than leaving off that which Allāh has prohibited.

The third type of patience is to be patient upon the calamities which befall a person. The scholars say that to be patient from sins is greater than to be patient from the calamities which befall a person.

Therefore, the order of the three types of patience is as follows:



Patience from sins is greater than patience upon the calamities which befall a person are greater because patience from sins is a conscious choice made by an individual, whereas a person cannot do anything about the calamities which befall them.

Therefore, the scholars say that the patience one is choosing to endure is greater than the patience one is made to endure. Shaykh al-Islām Ibn Taymiyyah and Ibn al-Qayyim discuss this in great detail. Ibn al-Qayyim quotes Ibn Taymiyyah in his book ‘Madārij al-Sālikīn’.

The Ruling of Sabr

Chapter Three

Allāh ﷻ has commanded us to be patient. Allāh ﷻ says:

01

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“O believers! Patiently endure, persevere, stand on guard, and be mindful of Allah, so you may be successful.”

Şurah Āl-‘Imrān: 200

Allāh commanded us to be patient.

Also, Allāh ﷻ says:

02

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾

“And seek help through patience and prayer.”

Şurah Al-Baqarah: 45

Allāh is telling us to find aid and support in patience and prayer. Patience has been mentioned next to the prayer because of its importance. Also, one cannot pray unless they have patience.

Allāh commanded us to be patient and has prohibited us from the opposite of patience. Allāh ﷻ says:

03

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ﴾

“So be patient, [O Muḥammad], as were those of determination among the messengers and do not be impatient for them.”

Şurah Al-Ahqāf: 35

Allāh commands the Prophet and us subsequently to be patient as those of determination among the Messengers. There is a difference of opinion upon who they are but the strongest opinion is that they are five who were all mentioned in one verse.

Allāh ﷻ says:

04

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ ۖ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا﴾

“And ‘remember’ when We took a covenant from the prophets, as well as from you ‘O Prophet’, and from Noah, Abraham, Moses, and Jesus, son of Mary. We did take a solemn covenant from ‘all of’ them”

Şurah Al-Ahqāf: 35

These are the five chosen Messengers and the Prophet ﷺ is being commanded to be patient as they were patient.

05

﴿وَلَا تَسْتَعْجِلْ لَهُمْ﴾

“and do not be impatient for them.”

Şurah Al-Baqarah: 45

Patience is when a person is diligent, collective, and looks at the final ending of matters. They take everything with precaution and deeply analyse situation by contemplating and pondering.

When the disbelievers were causing harm to the Prophet ﷺ, Allāh ﷻ said:

06

﴿فَلَا تُوَلُّوهُمُ الْأَدْبَارَ﴾

“never turn your backs to them.”

Ṣurah Al-Anfāl: 15

Also, Allāh ﷻ said:

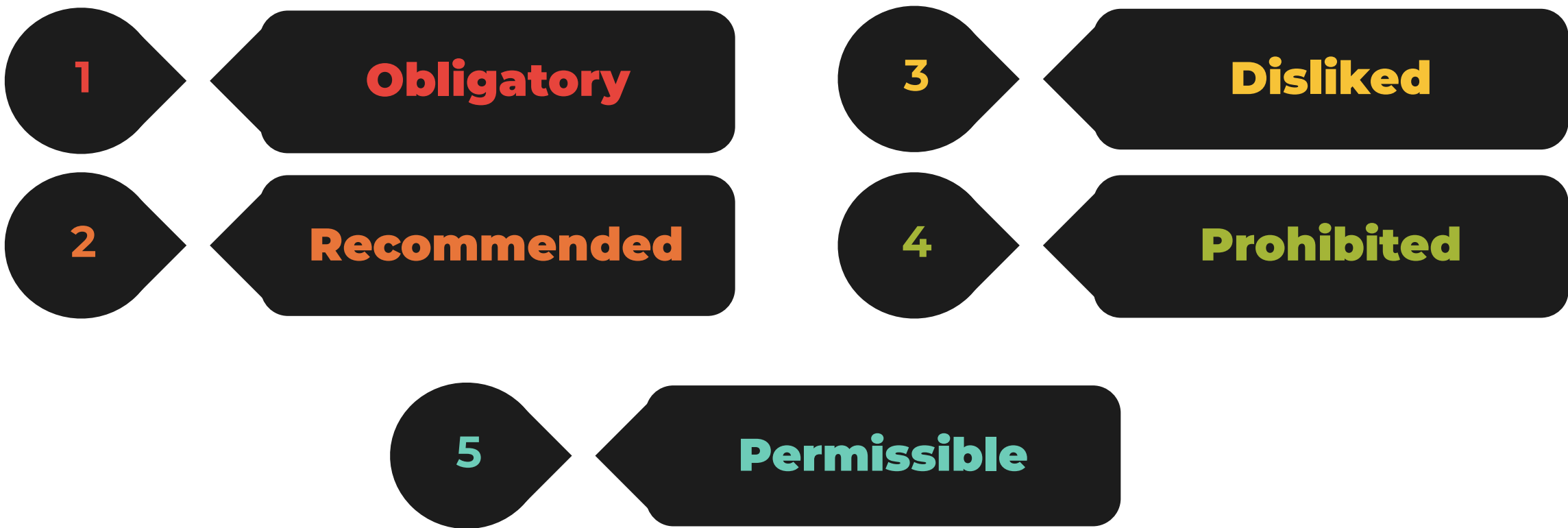
07

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا﴾

“Do not falter or grieve.”

Ṣurah Āl-‘Imrān: 139

The rulings in Islām are **five**:



If an act cannot be placed in to one of these five then it is not an act of worship.

The scholars mention that patience revolves around these five rulings. In some situations it is obligatory, sometimes it is recommended and it can even become disliked or prohibited.

An evidence to show that it is not obligatory is that Allāh ﷻ says:

08

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ﴾

“If you retaliate, then let it be equivalent to what you have suffered. But if you patiently endure, it is certainly best for those who are patient.”

Ṣurah Al-Nahl: 126

Allāh ﷻ informs us, that a person who is oppressed and wronged has the rights to retaliate. Retaliation is a choice but Allāh ﷻ tells us that the best thing to do is to be patient by forgiving them and hope in the reward of Allāh. This demonstrates that patience is not obligatory, rather it is that which is best (Akhyar), known as a superlative.

Ibn al-Qayyim رحمه الله said:

“فالصبر على الواجب واجب وعن الواجب حرام والصبر عن الحرام واجب وعليه حرام والصبر على المستحب مستحب وعنه مكروه والصبر عن المكروه مستحب وعليه مكروه والصبر عن المباح مباح”

“Patience upon performing the obligatory is obligatory and patience upon staying away from the obligatory is prohibited. Patience upon staying away from the prohibited is obligatory and patience upon performing the prohibited is prohibited. Patience upon that which is recommended is recommended and patience upon staying away from it is disliked. Patience upon staying away from that which is disliked is recommended and upon it is disliked. Patience upon staying away from that which is permissible is permissible”

‘Uddat al-Sābirīn wa Dhakhīrah al-Shākirīn p.23

For example, the Fajr prayer in congregation is obligatory upon the men therefore patience upon this is obligatory. Also, it is prohibited to commit fornication, therefore it is obligatory to be patient upon staying away from this. It is recommended to pray Witr, therefore it is recommended to be patient upon this. Also, it is disliked (in the very least) to drink water standing up, therefore it is recommended to be patient upon staying away from this. A patience which is prohibited is when a man has the ability to repel harm from his family but he did not.

The Types of Sabr

Chapter Four

The *types of patience* can be **divided** as follows:



Patience which is physical and a choice is a person being patient upon doing hard labour.

Patience which is physical and necessary is patience upon someone hitting/ beating them in which they have no choice. Another example is having to earn money for one’s family, it is physical and necessary.

Patience which is spiritual in which one has a choice is being patient upon not listening to music. This is because the Nafs loves and desires that and one has the choice to stop it.

Patience which is spiritual and necessary is like losing a loved one because one does not have a say in this and it is a predicament that a person is placed in.

The benefit of this categorisation is that the necessary types are shared by the Humans and the animals. What distinguishes the human from the animals is patience which is through choice. This is the type of patience which is praised.

The Times for Patience



Chapter Five

1 Anas Ibn Mālik رضي الله عنه said:

"مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرِ فَقَالَ اتَّقِي اللَّهَ وَاصْبِرِي
قَالَتْ إِلَيْكَ عَنِّي فَإِنَّكَ لَمْ تُصَبِّ بِمُصِيبَتِي وَلَمْ تَعْرِفْهُ فَقِيلَ لَهَا إِنَّهُ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَتْ بَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ تَجِدْ عِنْدَهُ بَوَائِينَ
فَقَالَتْ لَمْ أَعْرِفْكَ فَقَالَ إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى"

“The Prophet, peace and blessings be upon him, passed by a woman who was weeping next to a grave. The Prophet said: Be mindful of Allah and be patient. She said: Go away from me! You have not been afflicted by a calamity like mine, and she did not recognise him. Then, she was told that it was the Prophet, so she went to the Prophet’s house and she did not find any guards there. She said to him: I did not recognise you. The Prophet said: Verily, patience is at the first strike.

Ṣaḥīḥ al-Bukhārī 1223 and Ṣaḥīḥ Muslim 926

When she came to the Prophet’s house she did not find any guards. Some of the scholars say that originally the Prophet did have guards and the Companions would alternate.

2 However, this stopped when the following verse was revealed:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ
رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

“O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message. Allah will ‘certainly’ protect you from the people.”

Ṣurah Al-Mā'idah: 67

One must show patience as soon as the calamity befalls them not three or four weeks after.

3 Al-Qurtubī رحمته الله said:

"إِنَّمَا الصَّبْرُ الشَّاقُّ عَلَى النَّفْسِ الَّذِي يَعِظُمُ الثَّوَابُ عَلَيْهِ إِنَّمَا هُوَ عِنْدَ هَجُومِ
الْمُصِيبَةِ وَحَرَارَتِهَا ، فَإِنَّهُ يَدُلُّ عَلَى قُوَّةِ الْقَلْبِ وَتَثَبُّتِهِ فِي مَقَامِ الصَّبْرِ"

“Patient is hard upon a person is more in reward and this is only in the first instance of the calamity when it is still raging. For this indicates the strength of the heart and its firmness at the station of patience.”

Tafsīr al-Qurtubī 2/174

The Reality of Patience

Chapter Six

PATIENCE UPON THE OBEDIENCE OF ALLAH

IS THE GREATEST FORM OF PATIENCE AND IT IS

THE HARDEST FORM OF PATIENCE FOR A PERSON.

In many places in the Qur’ān, Allāh commanded the Prophet to come with this type of patience. Allāh ﷻ said:

1

﴿فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ﴾

“so worship Him and have patience for His worship.”

Surah Maryam: 65

Istabir is stronger in meaning than the word Isbir. For the principle is: An increase in the letters usually leads to an increase in the meaning.

Also, Allāh ﷻ commanded the Prophet ﷺ:

2

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

“And enjoin prayer upon your family [and people] and be steadfast therein.”

Surah Tāhā: 132

Therefore, this is the **first type of patience** which is patience upon the obedience of Allāh.

This occurs in three ways:

1

Before the act of obedience by being sincere and removing any feeling of showing off.

2

During the act of obedience by concentrating and avoiding heedlessness. Observing the prerequisites, pillars and conditions

3

After the act of worship by not showing off about it.

Allāh ﷻ said:

3

﴿لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى﴾

“Do not waste your charity with reminders ‘of your generosity’ or hurtful words.”

Surah Al-Baqarah: 264

4

﴿وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾

“and do not invalidate your deeds.”

Surah Muhammad: 33

The **second type of patience** is to be patient upon staying away from sins.

Allāh ﷻ says:

5

﴿وَمَا أُبَرِّئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي﴾

“And I do not seek to free myself from blame, for indeed the soul is ever inclined to evil, except those shown mercy by my Lord.”

Surah Yūsuf: 53

The best way to stay away from sins is to stay away from anything which may lead to it. For example, one stays away from looking at a woman, free-mixing, sitting alone with the opposite gender because all these aforementioned actions can lead to Zina.

The **third type is patience** upon calamities and hardships that one endures in life.

Allāh ﷻ said:

6

﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ﴾

“Blessed is the One in Whose Hands rests all authority. And He is Most Capable of everything. ‘He is the One’ Who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving.”

Surah Al-Mulk: 1-2

Allāh informs us that He has brought us into this world as a test.

Allāh ﷻ said:

7

﴿أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ - وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾

“Do people think once they say, “We believe,” that they will be left without being put to the test? We certainly tested those before them. And ‘in this way’ Allah will clearly distinguish between those who are truthful and those who are liars.”

Surah Al-‘Ankabūt: 2-3

A person will be tested and the statement ‘I am Muslim’ will not be enough. If one is a true believer they will be successful but if they are a weak believer, then as Allāh ﷻ said:

8

﴿أَلَا فِي الْفِتْنَةِ سَقَطُوا﴾

“Unquestionably, into trial they have fallen.”

Surah At-Tawbah: 49

Today, if one wants to test gold then they burn it. The gold survives and the remaining elements do not withstand it. The more it is burnt the more the gold shines. This is the same as the believer.

Mujāhid رحمته الله said:

9

"الصبر الجميل: الذي لا جزع فيه"

“Beautiful patience is that which has no hastiness within it.

Tafsīr Ibn Kathīr 2/619

What is required from us in these times is to say that which is pleasing to Allāh. The believer controls their speech and is able to imprison their tongue.

They are able to control their statements and actions.

The Fruits of Patience

Chapter Seven

Patience is a means to attain many beneficial things in this world.

A Poet said:

فما انقادت الآمال إلا لصابر

...

لأستسهلن الصعب أو أدرك المني

I'm going to make easy that which is difficult or I'm going to reach my goal

...

For verily, wishes are not met except for the patient

Rūh al-Ma'ānī 4/176

Another poet said:

لمثلك مسجوناً على الزور والإفك

...

أما في نبي الله يوسف أسوة

فأسلمه الصبر الجميل إلى الملك

...

أقام جميل الصبر في السجن برهة

Is there not in the Prophet of Allāh Yūsuf

...

an example, who was imprisoned based upon false allegations and slander

He stood up with beautiful patience in the prison for a period of time

...

Until his beautiful patience took him to a high position”

Tārīkh Baghdād 13/479

Al-Ghazālī (ؒ) said:

01

"وقد وصف الله تعالى الصابرين بأوصافٍ وذكر الصبر في القرآن في نيف وسبعين موضعاً وأضاف أكثر الدرجات والخيرات إلى الصبر وجعلها ثمرة له"

“Allāh has described those who have patience with descriptions and has mentioned patience in the Qur’ān in approximately seventy-or-so places. He has attributed many of the levels and goods to patience and made them a fruit of patience”

Ihyā ‘Ulūm al-Dīn 4/61

1

Success

There is a strong relationship between patience and success. Allāh connected the means to success with patience.

Allāh ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“O believers! Patiently endure, persevere, stand on guard, and be mindful of Allah, so you may be successful.”

Surah Āl-‘Imrān: 200

2

Not being in loss

Allāh informs us that with patience one will attain success. Also, patience will protect one from loss.

As Allāh ﷻ said:

﴿وَالْعَصْرِ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ - إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾

“By time. Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.”

Surah Al-‘Asr: 1-3

These four qualities; knowledge, righteous actions, calling to the good and calling to patience are qualities which if one comes with they will not fail in this world or the hereafter.

3 — Attaining forgiveness and a great reward

Forgiveness and a great reward was connected with patience and righteous actions.

Allāh ﷻ said:

﴿إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾

**“except those who patiently endure and do good.
It is they who will have forgiveness and a mighty reward.”**

Surah Hūd: 11

4 — Patience is a path to Paradise

Anas Ibn Mālik ؓ narrated that the Prophet ﷺ said:

﴿إِنَّ اللَّهَ قَالَ إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتَيْهِ فَصَبَرَ عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ﴾

“Allah said: If I afflict My servant in his two dear eyes and he remains patient, he will be compensated for them with Paradise”

Ṣaḥīḥ al-Bukhārī 5653

The condition to attain paradise is that one shows patience.

‘Atā Ibn Abī Rabāh said:

﴿قَالَ لِي ابْنُ عَبَّاسٍ أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى. قَالَ هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتْ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي أَصْرَعُ، وَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ لِي. قَالَ: إِنَّ شَيْتَ صَبَرْتَ وَلَكَ الْجَنَّةُ وَإِنْ
شَيْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكَ. فَقَالَتْ إِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ، فَدَعَا لَهَا﴾

“Ibn `Abbas said to me: Shall I show you a woman of the people of Paradise? I said: Yes. He said: This black lady came to the Prophet (ﷺ) and said: I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me. The Prophet (ﷺ) said: If you wish, be patient and you will have Paradise; and if you wish, I will invoke Allah to cure you. She said: I will remain patient, and added, but I become uncovered, so please invoke Allah for me that I may not become uncovered. So he invoked Allah for her.”

Ṣaḥīḥ al-Bukhārī 5652

Also, Allāh ﷻ said:

﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ
وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

“Do you think you will be admitted into Paradise without being tested like those before you? They were afflicted with suffering and adversity and were so ‘violently’ shaken that ‘even’ the Messenger and the believers with him cried out, “When will Allah’s help come?” Indeed, Allah’s help is ‘always’ near.”

Surah Al-Baqarah: 214

If one wants to enter paradise there will be many tests in which one has to show patience.

Anas Ibn Mālik رضي الله عنه narrated that the Prophet ﷺ said:

"حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ"

"Paradise is surrounded by adversity, and Hellfire is surrounded by lusts"

Ṣaḥīḥ Muslim 2823

5 — The greetings of the angels will be upon the patient in Paradise

Allāh ﷻ said:

﴿سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۖ فَنِعْمَ عُقْبَى الدَّارِ﴾

**"Peace be upon you for your perseverance.
How excellent is the ultimate abode!"**

Surah Ar-Ra'd: 24

6 — Reward will not be annulled

Allāh ﷻ said:

﴿إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

"Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good."

Surah Yūsuf: 90

7 — Multiplication of the reward for one who is patient

Allāh ﷻ said:

﴿أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا﴾

"Those will be given their reward twice for what they patiently endured."

Surah Al-Qasas: 54

Also, Allāh mentions that there is no limit for the reward of patience.

Allāh ﷻ said:

﴿إِنَّمَا يُؤْفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

"Indeed, the patient will be given their reward without account."

Surah Az-Zumar: 10

Sulaymān Ibn Qāsim رحمته الله said:

**"كُلُّ عَمَلٍ يُعْرَفُ ثَوَابُهُ إِلَّا الصَّبْرَ قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّمَا يُؤْفَى الصَّابِرُونَ
أَجْرَهُمْ بِغَيْرِ حِسَابٍ قَالَ كَالْمَاءِ الْمُنْهَمِرِ"**

**"The reward for every action is known except patience.
Allāh ﷻ said: Indeed, the patient will be given their
reward without account. He said: Like the ocean"**

Dhamm al-Hawā 60

Al-Awzā'ī رحمته الله said:

"ليس يوزن لهم ولا يكال ، إنما يغرف لهم غرفا"

**"It will not be scaled or weighed,
rather it will only be given [without account]"**

Tafsīr Ibn Kathīr 4/63

8 — Reach leadership in the religion

Allāh ﷻ said:

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾

“We raised from among them leaders, guiding by Our command, when they patiently endured and firmly believed in Our signs.”

Surah As-Sajdah: 24

Ibn Taymiyyah رحمه الله said:

"بالصبر واليقين تنال الإمامة في الدين"

“With patience and certainty one will attain leadership in the religion”

Majmū' al-Fatāwā 3/358

9 — The closeness of Allāh

Allāh ﷻ said:

﴿إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

“Allah is truly with those who are patient.”

Surah Al-Baqarah: 153

10 — Will receive victory

Allāh ﷻ said:

﴿بَلَىٰ ۚ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ﴾

“Most certainly, if you ‘believers’ are firm and mindful ‘of Allah’ and the enemy launches a sudden attack on you, Allah will reinforce you with five thousand angels designated ‘for battle’.”

Surah Āl-‘Imrān: 125

Also, Allāh ﷻ said:

﴿وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ﴾

“And ‘so’ We made the oppressed people successors of the eastern and western lands, which We had showered with blessings. ‘In this way’ the noble Word of your Lord was fulfilled for the Children of Israel for what they had endured. And We destroyed what Pharaoh and his people constructed and what they established.”

Surah Al-A‘rāf: 137

Al-Shāfi‘ī رحمه الله said:

"أصل الصبر الحزم وثمرته الظفر"

“The foundation of patience is conviction and its fruit is victory”

Tārīkh Dimashq 51/408

11 — Protection from the plots of the enemies

Allāh ﷻ said:

﴿وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا﴾

“‘Yet’ if you are patient and mindful ‘of Allah’, their schemes will not harm you in the least.”

Surah Āl-‘Imrān: 120

There are many other fruits of patience that Allāh has mentioned. Ibn al-Qayyim has written a great book and called it: ‘Uddat al-Sābirīn wa Dhakhīrah al-Shākirīn’.



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